TWO HUNDREDTH ANNIVERSARY

ST. PAUL'S PARISH

NEWBURYPORT, MASS.

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SAINT PAUL'S PARISH
(NEWBURYPORT, MASS.).
TWO HUNDREDTH ANNIVERSARY,
ST. PAUL'S PARISH,

St. Paul's Church, Newburyport, Mass.
(From an old print)

TWO HUNDREDTH ANNIVERSARY

ST. PAUL'S PARISH

NEWBURYPORT, MASS.

Commemorative Services

WITH

HISTORICAL ADDRESSES

PRINTED FOR ST. PAUL'S CHURCH
NEWBURYPORT, MASS.

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PREFACE

When the parishioners and friends of St. Paul's Church were asked to contribute to a fund to be used for erecting the Memorial Cross and for defraying the expenses of the Two Hundredth Anniversary Celebration, the response was spontaneous and generous, subscriptions being received from nearly every family in the Parish, and from many out-of-town friends and former parishioners. The amount received was more than was asked for, and after all expenses of the Celebration were paid there was a surplus, which has been used as a nucleus for publishing this little volume. It is designed that every family in the Parish, and every other contributor to the memorial fund, shall have a copy.

It has been no easy task to collect the subjects and reproductions for the illustrations, and a word of explanation seems necessary about the picture of Queen Anne's Chapel. No picture was known to be in existence; but so many references to the Chapel are found in the Records, and in various documents available, (including John Bridger's agreement to build the Chapel), giving details of the structure, that these were collected and studied, and a sketch made based on these descriptions. Shortly afterwards, Mr. Joshua Hale, in looking over some of the ancient diaries which have been kept by his family for many generations, discovered a rough pencil sketch of Queen Anne's Chapel, made many years ago, which, when compared with the sketch made from the written descriptions, was found to be identical, except in small details.

We, who have the privilege of worshiping in old St. Paul's Church, should realize, with pride, that ours is the oldest Protestant Episcopal Parish in Massachusetts, that the first Bishop of Massachusetts spent his entire ministry at St. Paul's, and that we possess practically complete records of the Parish from the foundation of Queen Anne's Chapel in 1711, to the present day — an unusual circumstance.

It seems almost impossible that any one, with a spark of sentiment, who has attended the old church and knows its history, or who has had any connection with its associations, can do otherwise than have some feeling of respect and love for it, and take some interest in its preservation and usefulness.

If this publication helps to deepen the interest and affection of any of its readers for the old church, it will not have been issued in vain.

MILTON S. THOMPSON,
For the Committee on Publication.

Special Committees

APPOINTED FOR THE

TWO HUNDREDTH ANNIVERSARY
ST. PAUL'S PARISH

Finance

Charles W. Moseley Allen M. Brewster John F. Pearson

Invitation

The Rector Brainerd P. Emery John F. Pearson

Public Services

The Rector Senior and Junior Wardens

Hospitality

Moses Brown Allen M. Brewster

Press and Printing

Brainerd P. Emery William F. Houston

Memorial Publication

Milton S. Thompson The Rector Charles W. Moseley

The Memorial

The Rector Milton S. Thompson

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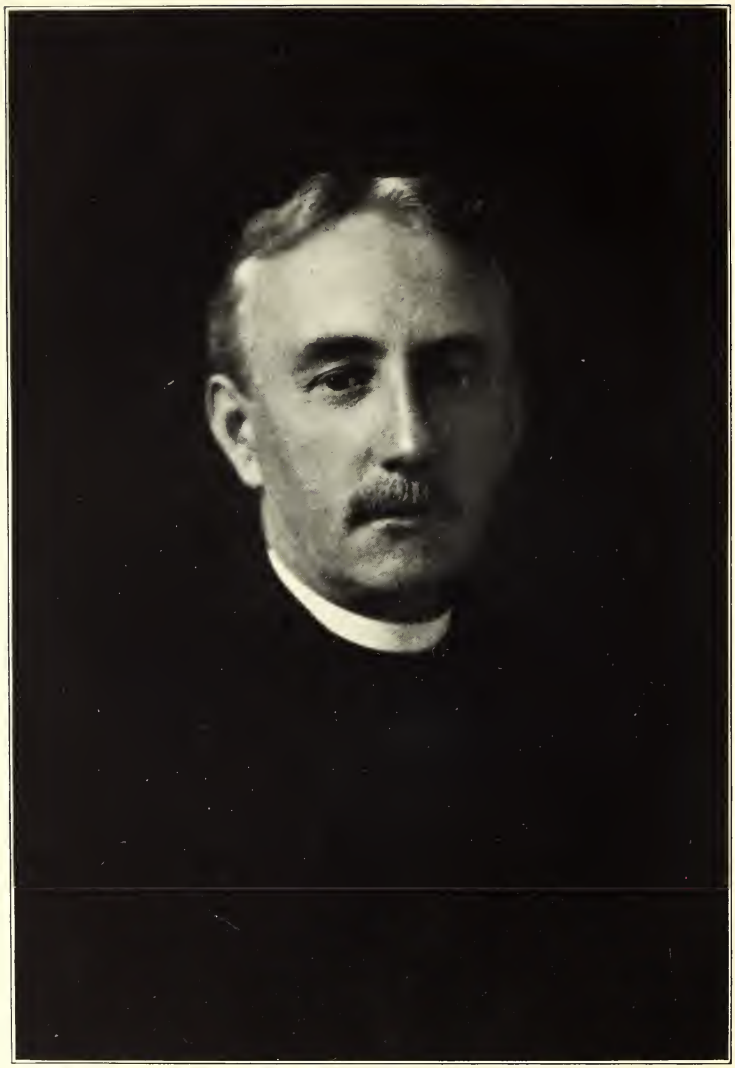
MEMORIAL SERVICES



Arthur H. Wright

Rector of St. Paul's Church

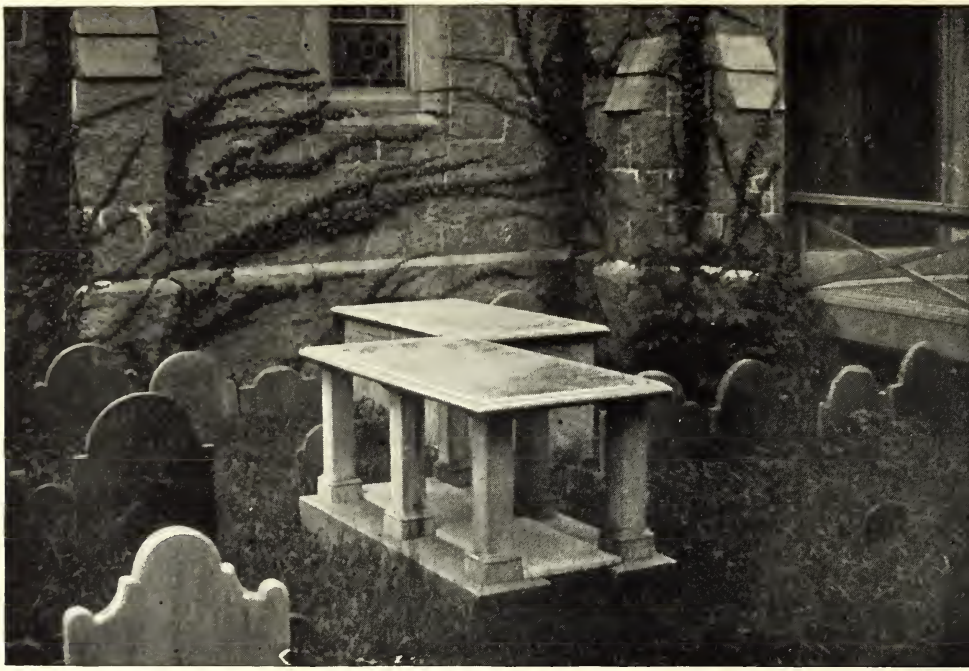
MEMORIAL SERVICES

The two hundredth anniversary of the establishment of the services of the Church of England in Newbury and the erection of Queen Anne's Chapel (of which St. Paul's Church, Newburyport, is the continuation) was celebrated, with appropriate services, on Sunday and Monday, June 4 and 5, 1911. Invitations had been extended to the Bishop and all the clergy of the Diocese, ministers of the local churches, former parishioners and friends, and goodly congregations were present. The weather was delightful, and nothing marred the successful carrying out of the careful and complete arrangements made by the Rector and Vestry. On Sunday, June 4 (Whitsunday), the Holy Communion was celebrated at 7.30 A.M., and Morning Prayer was read at 9.30 A.M. A second celebration of the Holy Communion took place at 10.30 A.M., when the Rev. Rufus Emery, D.D., delivered an address, recounting the circumstances attending the beginning of the services of the Church of England in this neighborhood, with an interesting description of the first church building and its early history. Evening Prayer was read at 4.30 P.M., and the Hon. John James Currier, Historian of Newbury and Newburyport, traced the later history of the Parish from the founding of St. Paul's Church to the present.

The Rector was assisted in the services by the Rev. Dr. Rufus Emery, the Rev. Glenn Tilley Morse, of West Newbury, the Rev. George F. Degen, of Dummer Academy, Byfield, the Rev. Henry W. Foote, of South Groveland, and Mr. Walworth Tyng, lay reader.

At the close of the afternoon service, the clergy, choir, and congregation gathered about the grave of Bishop Bass in the churchyard, where a brief memorial service was held, and a cross of yellow lilies laid upon his tomb, a picturesque and touching conclusion to the services of the day.

Monday, the day appointed for the unveiling of a Memorial Cross to mark the site of Queen Anne's Chapel, was ideal, the sky being overcast and the temperature cool and comfortable. The Holy Communion



The Grave of Bishop Bass in St. Paul's Churchyard

was celebrated at 7.30 A. M. At 11 A. M. a large company gathered at the site of the original Queen Anne's Chapel, in what is now a part of Belleville Cemetery, where a Celtic Cross, of Westerly granite, ten feet high, had been erected as a permanent memorial of the ancient church.

Although the original chapel had long been destroyed, and nothing remained above ground to mark the location, the site was determined by measurements based on old records, and by a survey made by a civil engineer, through the courtesy of Mr. Charles W. Moseley, one of the vestrymen of the parish. In excavating for the foundation of the Memorial Cross, what is believed to have been a part of the old foundation of the Chapel was discovered.

Promptly at the appointed hour the procession entered the churchyard, singing "The Church's One Foundation." Seats had been arranged about the cross, which was veiled by a large American flag, and the sight was most picturesque as the procession, consisting of

At the Dedication of the Memorial Cross

The procession entering the churchyard **of Queen** Anne's Chapel

crucifer, musicians, vested choir, clergy, and Bishop, wended its way to its appointed place. The service, conducted by the Rector, was heartily joined in by the congregation, and was most inspiring, the order being as follows: — Processional, "The Church's One Foundation"; the Lord's Prayer and Versicles; Psalms 84 and 122; Hymn 196, "Our Father's God, to Thee"; Creed and Prayers; Hymn 176, "For

Right Rev. William Lawrence, D. D.
Bishop of Massachusetts

All the Saints"; Address by the Rev. Rufus Emery, D.D.; Hymn 359, "In the Cross of Christ I Glory"; Unveiling and Dedication of the Cross; Address by the Right Rev. William Lawrence, D.D., Bishop of Massachusetts; Hymn 460, "From all that dwell below the skies"; Benediction; Recessional, "O God, our help in ages past."

The cross was unveiled by Mr. H. Paine Bartlet, of New York, assisted by Master Haydn Page Sawyer, of Newburyport, both being descendants of vestrymen of the original Queen Anne's Chapel, Bishop Lawrence dedicating it with appropriate prayers. The cross was pur-

At the Dedication of the Memorial Cross

The Dedication of the Memorial Cross by the Right Rev. William Lawrence, D.D.

chased with funds contributed by more than two hundred persons, a most pleasing indication of the widespread interest in the past history of the parish and a happy augury of unceasing interest in its future welfare.

The cross is located at a spot which is believed to be about where the altar stood in the original chapel, and probably not far from the grave of the Rev. Henry Lucas, who was buried under the altar. The inscription, carved in raised letters, reads as follows:

> "This cross is raised A.D. 1911, to mark the site of Queen Anne's Chapel, erected A. D. 1711, in which were held the first services of the Church of England in Newbury."

Immediately in front of the Cross there has been placed a large flat stone, formerly the doorstone of the Rev. Matthias Plant's house. In the pictures of the Cross the Bishop is seen standing on this stone.

At the close of the services the company returned to the Parish House of St. Paul's Church, where a general reunion of past and present parishioners and friends took place, and a bountiful luncheon was served.

In connection with these anniversary services a most appropriate and valuable gift was received from Miss Margaret Woodbridge Cushing, of Newburyport, who gave an exact reproduction of the original flagon, which had been presented by King William and Queen Mary "to their Maj'ties Chappel in New England 1694," and which, after having been in possession of St. Paul's Church for many years, was stolen in 1887. This beautiful reproduction, so interesting a reminder of the olden times, was used for the first time at the morning service on June 4, 1911.

ARTHUR H. WRIGHT.

At the Dedication of the Memorial Cross
The Bishop addressing the congregation

THE CHURCH OF ENGLAND IN NEWBURY

From the Founding of Queen Anne's Chapel, Newbury to the Establishment of St. Paul's Church, Newburyport

Rufus Emery

THE CHURCH OF ENGLAND IN NEWBURY

AN ADDRESS BY THE REV. RUFUS EMERY, D.D.
IN ST. PAUL'S CHURCH, NEWBURYPORT
SUNDAY MORNING, JUNE 4, 1911

Fifty years after the settlement of Newbury at Parker River, the population had extended northward along the Merrimack River and westward to and beyond the Artichoke. This part of the town was called the West End, and also the New Town. The distance of the new town from the old, was such, that it proved a great hindrance in attending public worship at the old town.

For this reason, in 1685 some inhabitants of the West End asked of the town consent and assistance in getting some help in the ministry among them, " as they lived so remote from the means." Receiving no consent nor assistance, sixteen persons built, in 1689, at their own charge, a house thirty feet square on the Plains in the vicinity of Sawyer's Hill. In 1690, divers inhabitants of the West End made several propositions to the town in regard to their calling a minister.

The proposals not being accepted by the town the inhabitants secured for themselves a minister, Mr. Edward Tompson, a school teacher in the town.

The old town remonstrated at this action as irregular and an intrusion, and chose another minister for the new town in place of Mr. Tompson. The new town refused to receive him, as they already had one, and asked to be separated from the old town.

From these circumstances there arose much discussion and dissatisfaction, and probably bad feeling between the old town and church and the new town, and legal means were used in the contest; some persons were imprisoned and some fined. At this time the inhabitants of the new town asked the General Court to interpose in their concerns and take effectual care for their relief, for the sake of the quiet of the whole town.

Soon after this the town by vote set off the West Precinct as a separate Parish and established a dividing line, fixed the place for the meeting-house for the new town, and authorized them to choose a minister for themselves; and gave authority to the majority to remove the old house when they should see cause.

From this time for ten years there was a constant struggle between the two parties, one for the new house in a convenient locality, and the other to retain the old house in its position.

In 1705, the majority voted to build a new house on Pipe Stave Hill, to be done in five years. This resulted in opposition, difficulties and petitions to the General Court from both parties.

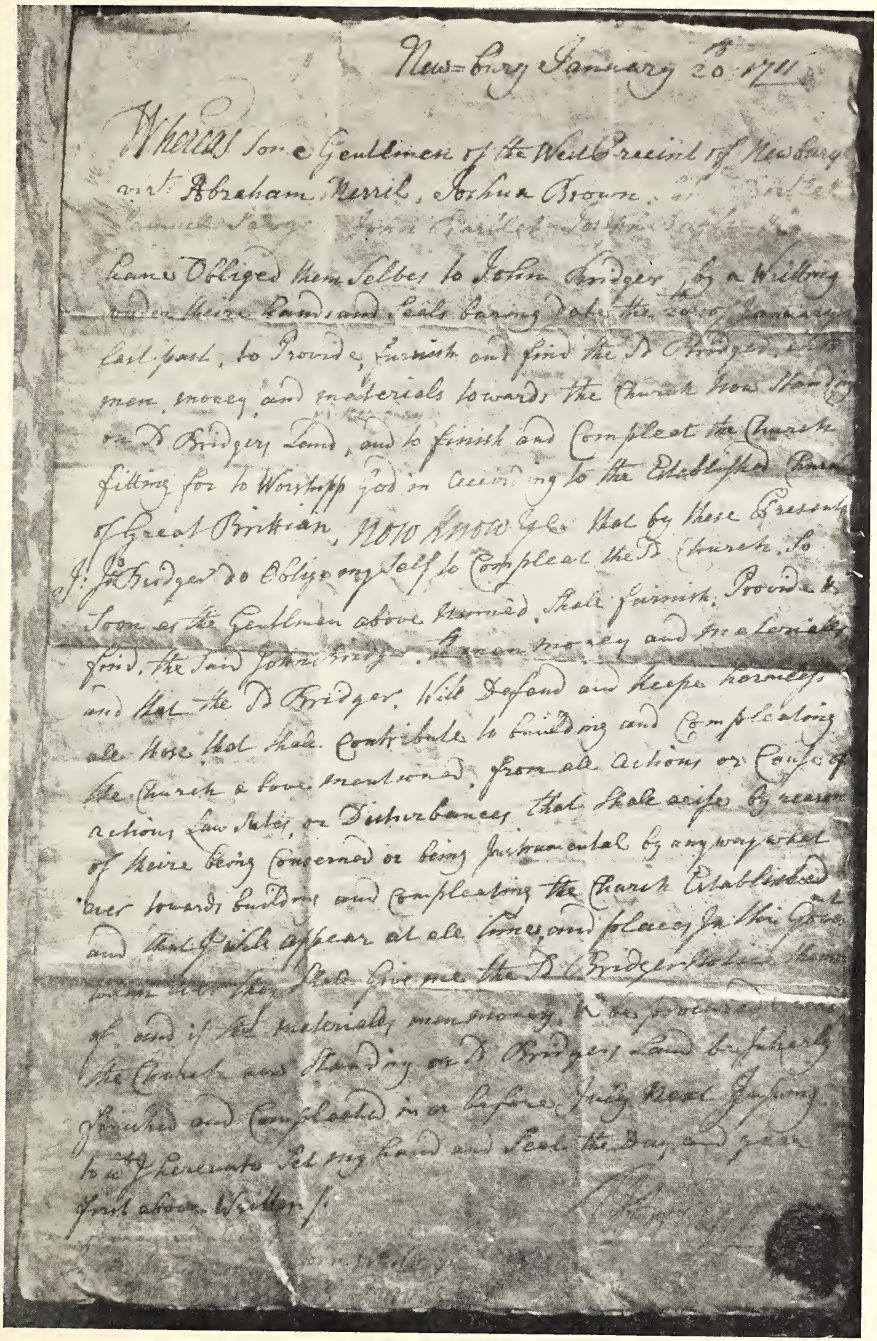
After five years the General Court confirmed the vote of the town that Pipe Stave Hill was the place for the meeting-house, and when all things were ready the minister was to remove there.

In the following year, 1711, it was voted to sell the buildings and land on the Plains for the benefit of the Pipe Stave Hill location, and to take the seats, boards, and glass out of the old house to be improved in the new house, and in a convenient time to remove the old house, to be set up as a barn for the minister on Pipe Stave Hill.

In July, 1711, the majority went to the Plains by night, tore down the old house and removed it to Pipe Stave Hill. This roused the minority. They at once prepared the material for a new house and proceeded to raise and cover it in opposition to the protest of the General Court. Later all work on the new house was stopped by a positive order from the Court. At the time of raising the new building, the builders in the hearing of a great company declared it to be the Queen's Chapel.

About this time, Mr. John Bridger, officer of the Queen, a zealous Churchman and a Vestryman of King's Chapel, Boston, hearing of their difficulties, wrote to them, commending their good affection, zeal, and resolution towards the Established Church of Great Britain, and promising to defend them from all damage, to procure them a minister, and to show them how to get aid from the Society for Propagating the Gospel. Under his direction they petitioned the Bishop of London, who gave them encouragement.

Mr. Bridger assisted them by buying the land, and gave his bond to finish the Chapel, they furnishing the men and means. When the



Facsimile of John Bridger's Agreement to Build Queen Anne's Chapel

building was finished Mr. Bridger procured the Rev. Henry Harris, of Boston, to visit them and instruct them in the ways of the Church. Mr. Harris could not have Church of England services every Sunday. On the days when Mr. Harris was not at the Chapel, the records show the house was " improved " in a dissenting way.

This circumstance did not escape the notice of Cotton Mather, who, in a letter to Wait Winthrop, says: " Our Newbury faction are coming off and putting themselves under the conduct of one of our ministers."

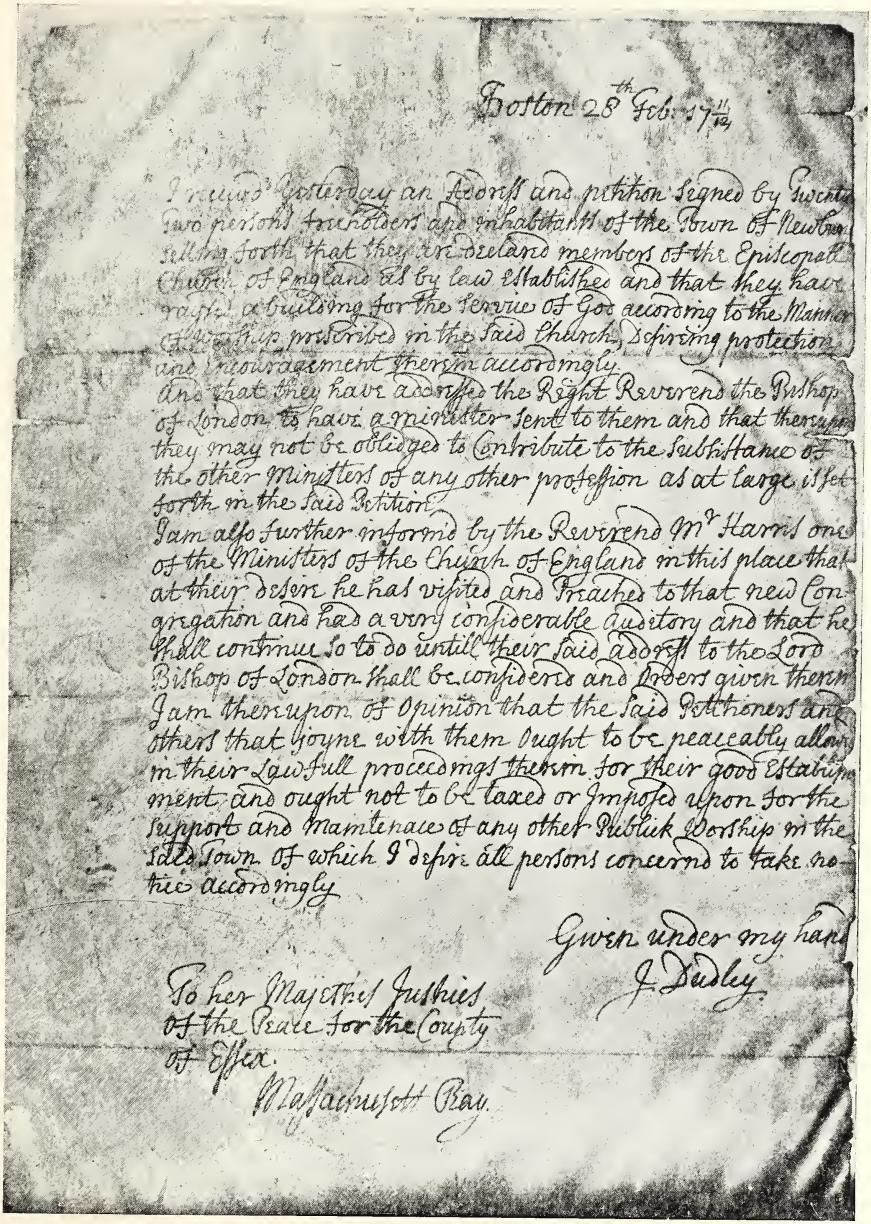
About this time twenty-two freeholders of the town of Newbury petition Governor Dudley for protection and encouragement, stating that they are declared members of the Episcopal Church of England as by law established, and that they have raised a building for the service of God according to the manner prescribed in the said Church.

The Governor recommended that they be peaceably allowed in their lawful proceedings and not to be taxed for the support of any other public worship in the town.

A few months later Col. Francis Nicholson, being authorized by the Society for Propagating the Gospel to settle a missionary at Newbury, got Captain Blacket of Her Majesty's ship Phenix to let his Chaplain, the Rev. John Lambton, go to Newbury to officiate there till further orders from the Society. Mr. Lambton came to Newbury November 14, 1712; he found a handsome building raised and finished at the sole expense of the inhabitants.

During the ministry of Mr. Lambton the first election for Wardens and Vestrymen for the Chapel was held, and a petition sent the Society asking that Mr. Lambton may have the salary given by the Society. The congregation during Mr. Lambton's stay numbered more than two hundred. Mr. Lambton was obliged by ill health to resign his charge.

A year after the leaving of Mr. Lambton the Rev. Henry Lucas was transferred from Braintree to Newbury. He came in 1715. The absence of a missionary for a year produced the impression that the mission was neglected, or perhaps had been abandoned by the Society. In consequence of this idea, some of the inhabitants took possession of the Chapel and established their own mode of worship, removing the vestments, ornaments, and books.



Boston 28th Feb. 17 11/12

I received Yesterday an Address and petition Signed by Twenty two persons freeholders and inhabitants of the Town of Newbury selling forth that they are declared members of the Episcopall Church of England as by law Established and that they have raised a building for the Service of God according to the Manner of Worship prescribed in the Said Church, desireing protection and Encouragement therein accordingly.
And that they have addressed the Right Reverend the Bishop of London to have a minister sent to them and that thereupon they may not be oblidged to Contribute to the Subsistance of the other Ministers of any other profession as at large is set forth in the Said Petition.
I am also further inform'd by the Reverend Mr Harris one of the Ministers of the Church of England in this place that at their desire he has visited and Preached to that new Congregation and had a very considerable Auditory and that he shall continue so to do untill their Said address to the Lord Bishop of London shall be considered and Orders given therein
I am thereupon of Opinion that the Said Petitioners and others that joyne with them Ought to be peaceably allowed in their Lawfull proceedings therein for their good Establishment and ought not to be taxed or Imposed upon for the support and Maintenace of any other Publick Worship in the Said Town of which I desire all persons concernd to take notice accordingly

Given under my hand
J. Dudley

To her Majesties Justices
of the Peace for the County
of Essex.
Massachusett Bay.

FACSIMILE OF GOVERNOR DUDLEY'S LETTER
(See Rev. Dr. Emery's address, page 26)

When Mr. Lucas came and showed his credentials, the Chapel was given up to him, and the articles removed were restored. A division of the attendants occurred. A part with their minister set up services in a house near by. Another part remained and attended the Church services. This division caused Mr. Lucas much trouble. He succeeded in restoring peace in some degree, though the effects lasted through his ministry. Mr. Lucas was of influence among the people as a physician. The ministry under Mr. Lucas has been described as a "thorny cure." The minister and people seem to have been unsuited to each other. Both were disappointed in their expectations, and but little sympathy existed between them. He died August 23, 1720, and was buried on the 25th of August under the altar of the Chapel by the Rev. David Mossom, of Marblehead.

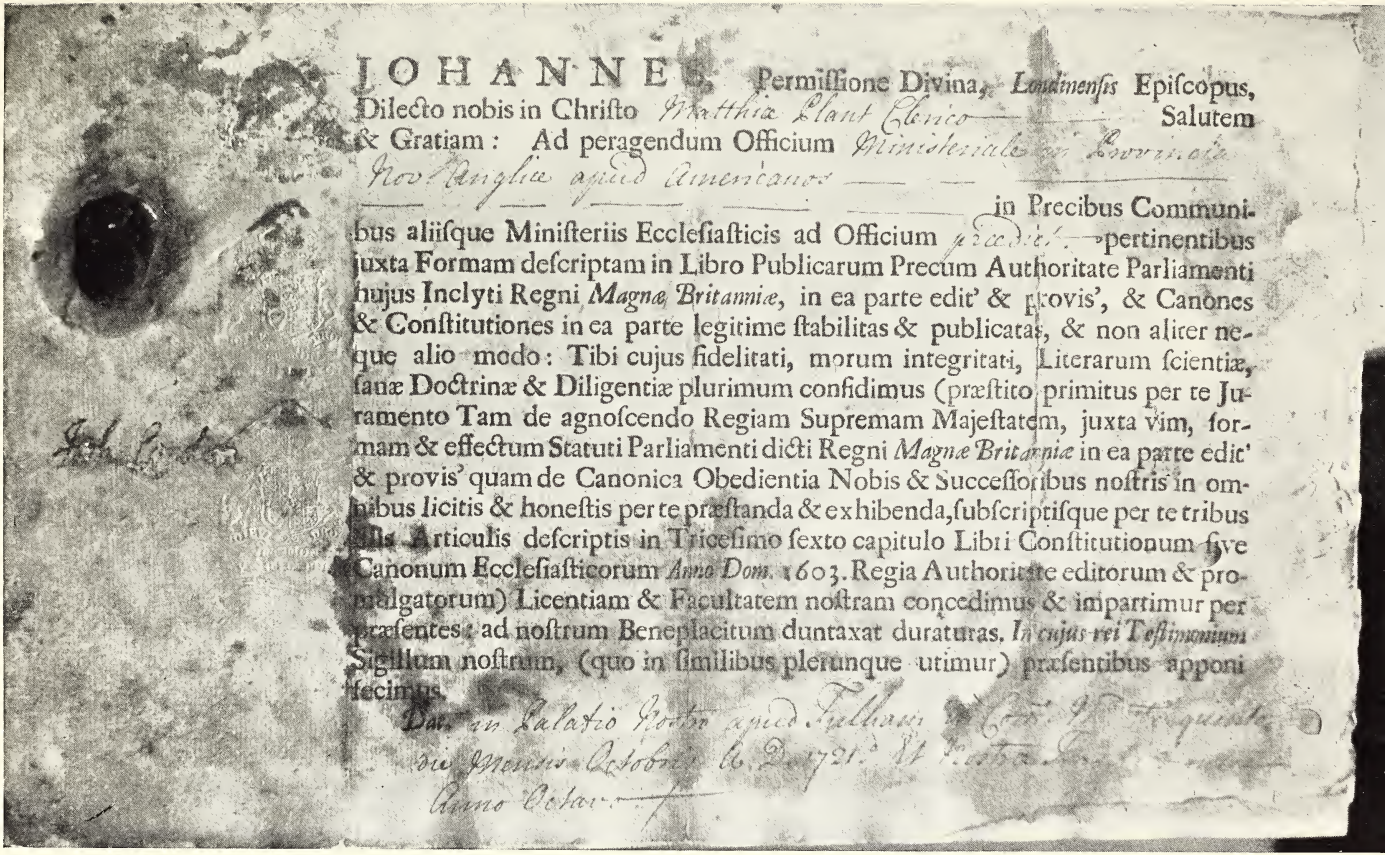
After the death of Mr. Lucas till the coming of the Rev. Matthias Plant, in 1722, there was a vacancy of more than a year, during which time Mr. Mossom officiated occasionally in the mission.

In 1718, during Mr. Lucas's ministry, a bell was given to the Chapel by the Bishop of London and placed in the steeple, where it remained till 1770, when during a severe storm the front of the Chapel was blown down and the bell thrown into the road. It was taken care of by Mr. David Whitmore and preserved by Mr. Josiah Little till a schoolhouse was built on High Street, Belleville, when it was put in the belfry of that building, where it served to call pupils to school and the congregation of Belleville to public worship.

In 1837 the schoolhouse was removed from High Street, Belleville, to Pilsbury's Lane (now Ashland Street), the bell remaining in the belfry. It was used there till Christmas Eve, 1839, when it was removed in the night and secretly disposed of.

In 1721, Rev. Matthias Plant, a graduate of Jesus College, Cambridge, 1712, was appointed by the Society as missionary for Newbury. He came to Newbury April 24, 1722, and lodged at Samuel Bartlett's. He preached his first sermon in the Chapel April 29, 1722, and was married in the Chapel by Mr. Mossom to Lydia, daughter of Samuel Bartlett, December 27, 1722.

Mr. Plant at once reorganized the mission, preparing standing orders for the good regulation and ordering of the affairs of the Church relating to officers and their duties. By these rules the minister had the



JOHANNES, Permissione Divina, *Londinensis* Episcopus, Dilecto nobis in Christo Matthiæ Plant Clerico Salutem & Gratiam: Ad peragendum Officium Ministeriale in Provincia Nov. Angliæ apud Americanos in Precibus Communibus aliisque Ministeriis Ecclesiasticis ad Officium prædict. pertinentibus juxta Formam descriptam in Libro Publicarum Precum Authoritate Parliamenti hujus Inclyti Regni *Magnæ Britanniæ*, in ea parte edit' & provis', & Canones & Constitutiones in ea parte legitime stabilitas & publicatas, & non aliter neque alio modo: Tibi cujus fidelitati, morum integritati, Literarum scientiæ, sanæ Doctrinæ & Diligentiæ plurimum confidimus (præstito primitus per te Juramento Tam de agnoscendo Regiam Supremam Majestatem, juxta vim, formam & effectum Statuti Parliamenti dicti Regni *Magnæ Britanniæ* in ea parte edit' & provis' quam de Canonica Obedientia Nobis & Successoribus nostris in omnibus licitis & honestis per te præstanda & exhibenda, subscriptisque per te tribus illis Articulis descriptis in Tricesimo sexto capitulo Libri Constitutionum sive Canonum Ecclesiasticorum *Anno Dom.* 1603. Regia Authoritate editorum & promulgatorum) Licentiam & Facultatem nostram concedimus & impartimur per præsentes: ad nostrum Beneplacitum duntaxat duraturas. *In cujus rei Testimonium* Sigillum nostrum, (quo in similibus plerunque utimur) præsentibus apponi fecimus.

Dat. in Palatio Nostro apud Fulham [illegible] die Mensis Octobris A. D. 1721. Et Nostra [illegible] Anno Octav.

FACSIMILE OF THE REV. MATTHIAS PLANT'S LICENSE, WITH THE SIGNATURE AND SEAL OF JOHN, BISHOP OF LONDON, 1721.

right to choose one of the Wardens and three of the Vestrymen. The Wardens and Vestrymen to be members of the Church. A majority of the parishioners to decide all matters relating to the Church.

Soon after Mr. Plant's coming to the Chapel, Samuel Shute, Governor of the Province, visited the Church in Newbury and spent a Sunday. He reported to the Society that Mr. Plant seemed a sober and ingenious man. He also says that there were with him Lieutenant-Governor Wentworth and other gentlemen, which he hopes will give him a good countenance, and that Mr. Plant shall want no due encouragement from him.

The Governor made good his promise, for in a few weeks he issued a mandamus freeing all members of the mission from taxation for all other bodies.

For twenty years, from 1722 to 1742, Mr. Plant served every Sunday at the Chapel. When a church was built at the Waterside (Newburyport) he for a time officiated alternately at the Chapel and at the Church (St. Paul's).

Later, a difficulty having arisen between Mr. Plant and the Waterside people, his services were confined to the Chapel for about three years. After which, by order of the Society, he resumed services at the Waterside, holding alternate services, and continued them till his death in 1753, as his health would allow. Owing to his infirmities there were many times when there were no services at either place.

In 1751, the difficulties having been amicably settled according to the directions of the Society, Mr. Plant was inducted into St. Paul's Church. He was to secure an assistant and allow him twenty pounds per annum. In the same year Mr. Plant chose Rev. Edward Bass as his assistant. Mr. Bass being acceptable to Mr. Plant and St. Paul's Church, went to England for orders and received ordination as deacon, from Bishop Sherlock, in Fulham Chapel, May 17, 1752, and Priest May 24, 1752. He returned to Newbury in the autumn of the same year and entered on his work at St. Paul's.

In 1753, the Society being informed of the death of Mr. Plant, appointed Mr. Bass (at the request of the Church Wardens) as Missionary in Newbury, directing him to officiate once a month at Queen Anne's Chapel, which he did till 1766, when services there were discontinued, as much the greater part of the worshipers resided nearer the

Church at the Waterside, and as the Chapel was out of repair it was agreed by the worshipers at both churches, without opposition, to assemble altogether in St. Paul's Church.

Mr. Plant was zealous in his profession, taking a fatherly care of his people, regulating his affairs with wisdom and prudence. He was a man of strict integrity and a high sense of decorum. He was a successful farmer, a land owner, and a careful observer of men and events. He records in his parish register unusual events, as storms, floods, excessive cold, and earthquakes. He was liberal in his donations. He gave fifty pounds for the new Church, paid eighty pounds for the glass and sixty pounds for arrearages, besides many smaller sums outside of his mission.

Mr. Plant died April 2 and was buried April 4, 1753, the Rev. Dr. Cutler of Christ Church, Boston, preaching his funeral sermon.

In 1760, some of the attendants at the Chapel, by reason of the omission of services three Sundays in the month, joined with others in forming a new Parish and used the Chapel by permission for their services, till they could build a meeting-house of their own. It is probable that from 1760 to 1766 there was Congregational worship three Sundays in the month and Church of England service every fourth Sunday.

The establishment of a mission of the Church of England in Newbury was not a subject of "mere local concern." It attracted wide attention.

King's Chapel in Boston existed from political necessity, not by the permission of the ruling powers. It was looked upon as an unwelcome and intrusive body. It had existed for a quarter of a century and had increased in numbers and influence.

During this time missions of the Church had been formed north and south of Massachusetts Bay, but King's Chapel remained the only place in the Province where the services of the English Church were publicly celebrated.

Scattered Churchmen read the service in the privacy of their homes and went occasionally to the Chapel in Boston on some great festival like Christmas or Easter. To the watchful observers there were no signs of the extension of the Church, and they no doubt earnestly hoped that there would be none, and that the Prayer Book service had been restrained and effectually limited.

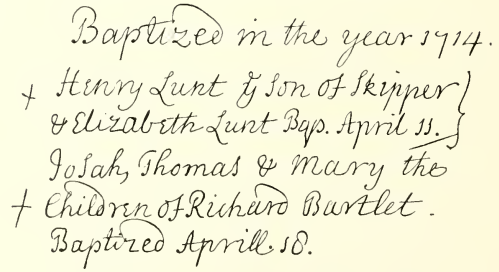
This feeling of security was suddenly broken when twenty persons of the West Precinct of Newbury (not known as favorers of the Church of England) delivered to Governor Dudley a petition saying that they were of "the pure Episcopal Church of England," and that they had sent to the Bishop of London for a minister and that they desired protection.

This action was of importance as showing a distinct gain in opening the way for greater freedom in religious liberty. For this reason it was an occasion of grief and fear to the opponents of the Chapel and of encouragement and joy to those who believed in and favored it.

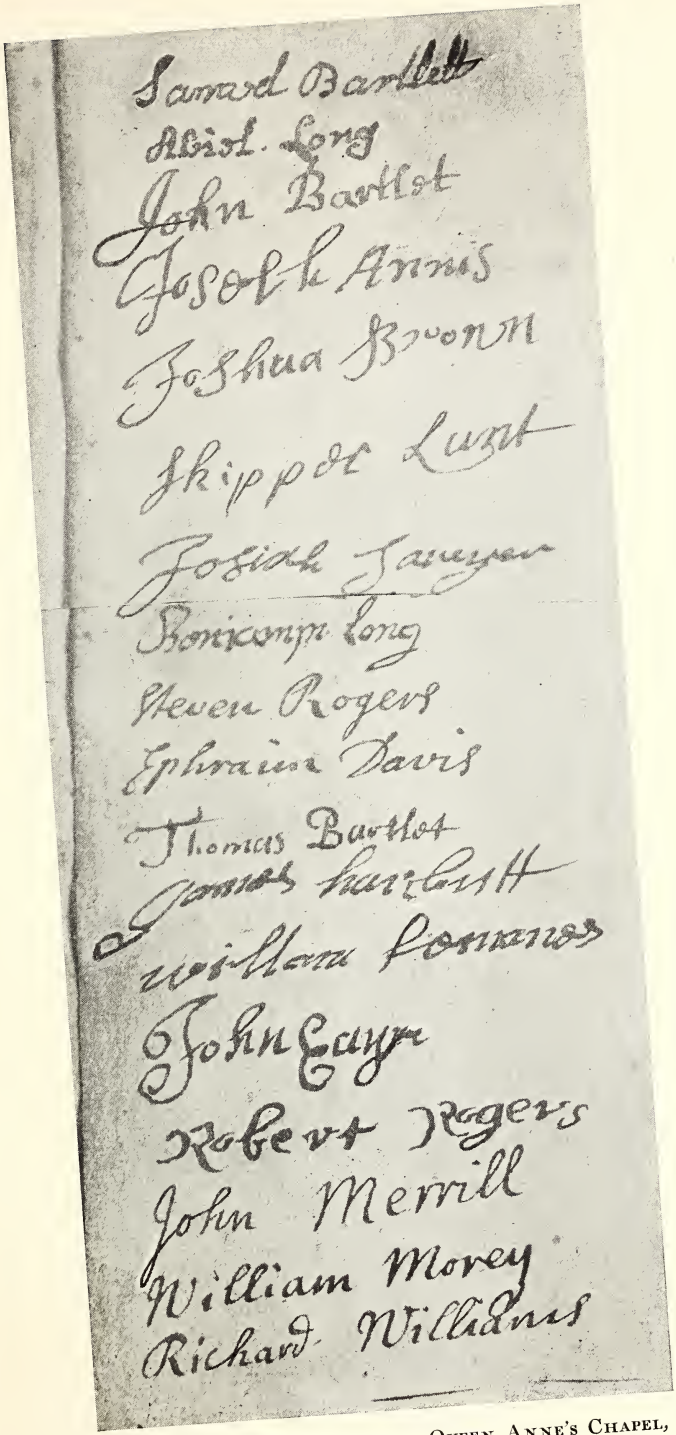
To the eminent diarist, Judge Samuel Sewall, it was a grievance that the Church of England had been set up in his family town of Newbury.

To Col. Francis Nicholson and John Bridger it brought satisfaction as showing that the services which they loved and venerated, and for which they zealously labored, had gained a new station in Massachusetts Bay and was a sign of further extension.

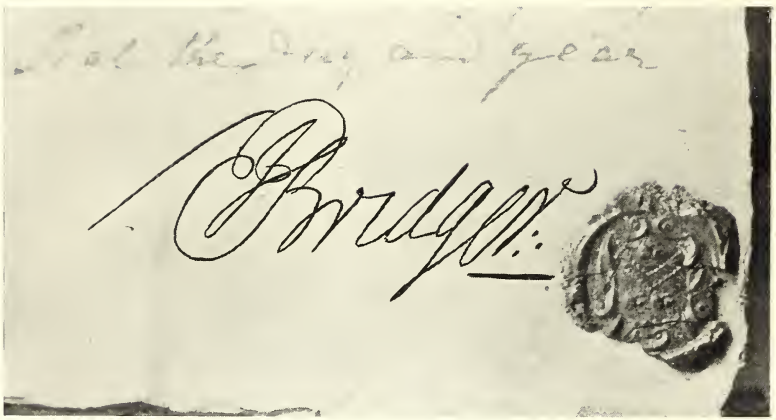
Queen Anne's Chapel stands in the history of Massachusetts Bay as a significant sign of the exercise of the right of Liberty of Conscience and of the inherent right of worshiping God according to the dictates of one's conscience. As such it is worthy of commemoration and remembrance and of thanks to God for its founding and preservation.


Baptized in the year 1714.
+ Henry Lunt ye Son of Skipper & Elizabeth Lunt Bap. April 11.
Josah, Thomas & Mary the
+ Children of Richard Burtlet.
Baptized April 18.

FACSIMILE OF HANDWRITING OF THE REV. JOHN LAMBTON
From the records of Queen Anne's Chapel



SIGNATURES TO THE BY-LAWS OF QUEEN ANNE'S CHAPEL, NOVEMBER 22, 1722
From Queen Anne's Chapel Records



Facsimile of J. Bridger's Seal and Signature
From letter in St. Paul's Church records, dated January 20, 1711

ST. PAUL'S CHURCH
NEWBURYPORT

From its Establishment in 1738
to the present time

Very truly Yours,

John J. Currier.

ST. PAUL'S CHURCH NEWBURYPORT

ADDRESS BY HON. JOHN J. CURRIER IN ST. PAUL'S CHURCH

SUNDAY AFTERNOON, JUNE 4, 1911

When Queen Anne's Chapel was built in 1711, Newbury was an agricultural town, and the inhabitants, interested in maintaining religious worship at the "Plains," were practical and prosperous farmers. A few years later ship-building was established, in favorable locations, at the Waterside between Chandler's Lane, now Federal Street, and Ordway's Lane, now Market Street, Newburyport, and trade with Barbadoes and other West India Islands was carried on quite extensively. In 1738, Joseph Atkins, Patrick Tracy, Michael Dalton, Anthony Gwynn, and other merchants and sea captains, suggested the building of a new church for the accommodation of the inhabitants living near the centre of the town.

To this suggestion Rev. Matthias Plant gave his assent and subscribed the sum of fifty pounds to be expended in the purchase of materials for the proposed new edifice.

May 13, 1738, Joseph Atkins purchased, of Moses Ordway, land on the corner of Ordway's Lane, now Market Street, and the country road, now High Street, and February 3, 1741, conveyed this land, with a building erected thereon, to the Wardens and Vestrymen of St. Paul's Church. At that date the building was unfinished, and although convenient and comfortable was evidently devoid of architectural grace or beauty.

At a meeting of the Wardens and Vestrymen, held May 1, 1744, a contract was made with Eben and Nathan Little to build the pulpit and pews in the body of the Church for one hundred pounds, and with Ephraim Blaisdell to plaster the walls and ceiling for eighty pounds.

Four of the pews built at that date were assigned to Joseph Atkins, three to Thomas Tannatt, two to Patrick Tracy, three to Joseph Cottle,

two to Michael Dalton, two to Benjamin Harris, one to John Crocker, one to William Atkins, one to Thomas Woodbridge, one to Ambrose Davis, and one to Daniel Marquand. Other pews were assigned to William Jaques, Joseph Greenleaf, and others, including one to the Wardens and one to strangers.

The men prominent in the early history of St. Paul's Church were evidently merchants of broad and liberal views; sea captains familiar with the worship and ritual of the Church of England in foreign lands, or mechanics and artisans of recognized skill and ability.

Joseph Atkins, for many years one of the Wardens and Vestrymen of the Church, was the son of Andrew and Sara Atkins. He was baptized November 4, 1680, in St. Clement's Church in the town of Sandwich, County of Kent, England, and probably came with his wife and two sons to Newbury, Mass., in 1724. A few years later his wife died, and April 7, 1730, he married Mary, widow of Francis Wainwright, of Boston, daughter of Joseph Dudley, Governor of the Province of Massachusetts Bay, and sister of Katharine, wife of Lieut.-Governor William Dummer. He owned and occupied a spacious dwelling-house on what is now Strong Street, Newburyport, with an attractive garden extending to the Merrimack River. He died January 21, 1773, and was buried in St. Paul's churchyard. The inscription on his tombstone reads as follows:

This Stone
Is erected to the Memory
of
Joseph Atkins, Esquire,
One of the Founders and a Generous
Benefactor
of this Church.
Formerly an Eminent Merchant
In this town
And highly esteemed by those who knew him.
He departed this life
January 21, 1773, Ætat 92
and of
Mrs. Mary Atkins,
The virtuous and amiable Relict
of Joseph Atkins, Esquire,
and daughter of
His Excellency Joseph Dudley.
She died November 19, 1774, Ætat 82.

Patrick Tracy, elected Vestryman in 1743, served in that capacity for several years. He was probably born in Wexford County, Ireland, but came to Newbury at a very early age, and soon became a prominent shipmaster and ship-owner. He married, first, Hannah Carter, of Hampton, N. H.; second, Hannah Gookin of the same town; and third, Mary, widow of Michael Dalton. His sons by the second marriage, Nathaniel and John Tracy, and his daughter, Hannah, who married Jonathan Jackson, were conspicuous in the commercial and social life of Newbury and Newburyport previous to the Revolution. He died February 28, 1789, and was buried in St. Paul's churchyard.

Benjamin Harris was one of the Wardens of St. Paul's Church in 1743, and afterwards served as Vestryman for ten or fifteen years. He was the son of Rev. Henry Harris, and was born in Boston in 1718. He came to Newbury in 1738, and was one of the subscribers to the fund raised to defray the cost of building St. Paul's Church. He married in October, 1740, Lucy Whitman, of Stowe, by whom he had two daughters, Elizabeth, born November 8, 1741, and Mary, born November 9, 1746. For many years he owned and occupied a dwelling-house on Greenleaf Lane, now State Street, and through land on the easterly side of this house Harris Street was laid out in 1796. He died March 8, 1773, and was buried in St. Paul's churchyard.

Captain John Crocker was a member of Christ Church, Boston, and married, April 12, 1727, Mary, daughter of Thomas and Mehitable Savage. He removed to Newbury in 1737, probably, and was one of the Wardens of Queen Anne's Chapel in 1739 and served as Vestryman in 1740. When the new church building on the corner of Ordway's Lane, now Market Street, and the Country Road, now High Street, was completed he was elected Vestryman and afterwards held the office of Warden until 1753 and perhaps later. He had a ropewalk on the easterly side of Frog Pond, on land now known as Bartlet Mall, where he manufactured cordage for ship-owners and ship-builders. He died March 19, 1763, and was buried in St. Paul's churchyard.

Thomas Tannatt was one of the Vestrymen of St. Paul's Church in 1743 and was subsequently reelected to that office or to that of

Warden for ten or fifteen years. He was a sea captain and died in Newbury July 21, 1759, leaving a widow, Mary, and one son, Thomas Tannatt. After the death of his father Thomas Tannatt, Junior, learned the trade of a baker and established himself in business in Newburyport. In 1793 he sold his dwelling-house, bakeshop and land and removed to Boston.

Michael Dalton, son of Philemon and Abigail (Gove) Dalton was born in Hampton, N. H., February 22, 1709, and came to Newbury when only seventeen or eighteen years of age, looking for employment. After several successful voyages to the West Indies he was placed in command of a ship, and, February 3, 1733-4, married Mary, daughter of Tristram Little. A few years later he purchased a house on the northwesterly side of Market Square, where he lived until 1746, when he built and afterwards occupied the house on State Street, now the property of the Dalton Club. He was one of the Vestrymen of St. Paul's Church in 1743, and afterwards served in that capacity or as Warden for more than twenty-five years. He died March 1, 1770, and was buried in the southeasterly corner of the churchyard, near the grave of Patrick Tracy.

Anthony Gwynn, born in Bristol, England, married, October 26, 1738, Mary Gerrish, of Newbury, Mass., and two years later purchased one-half a dwelling-house, with the land under and adjoining the same, near the meeting-house then standing in what is now Market Square, Newburyport. He was Warden of St. Paul's Church in 1745 and 1746, and Vestryman from 1747 to 1753. In the early deeds of conveyance to and from him he was sometimes called Mariner, but more frequently Merchant. During the last years of his life he owned and occupied a house on Water Street, near the foot of Federal Street, with the wharf adjoining, now the property of Cashman Brothers. He died leaving no children, and by his will, dated February 21, 1772, and proved February 6, 1777, he gave the whole of his estate, real and personal, to his wife, Mary, who survived him.

Daniel Marquand was Warden of St. Paul's Church in 1745 and Vestryman in 1746, 1748, and 1749. He married Mary Brown, of

Newbury, and lived for many years in a house on Water Street, at the head of what is now Commercial Wharf. He died May 31, 1789, when eighty-nine years of age. The house that he owned and occupied at the time of his death, with several warehouses adjoining, was destroyed in the great fire of 1811.

Thomas Woodbridge, a Vestryman of St. Paul's Church in 1743 and annually elected to that office until chosen Warden in 1749, was born in Newbury January 31, 1708-9; a lineal descendant of Rev. John Woodbridge, and son of Benjamin and Sarah Woodbridge. He married Dorothy Titcomb June 10, 1735, and by this marriage had several children; Sarah, a daughter, baptized by Rev. Mr. Plant, of Queen Anne's Chapel, June 16, 1738, and a son (name not recorded) baptized by the same clergyman, October 7, 1739.

He purchased a dwelling-house on the northwesterly corner of State Street and Market Square in 1746, with land under and adjoining the same, and lived there for many years.

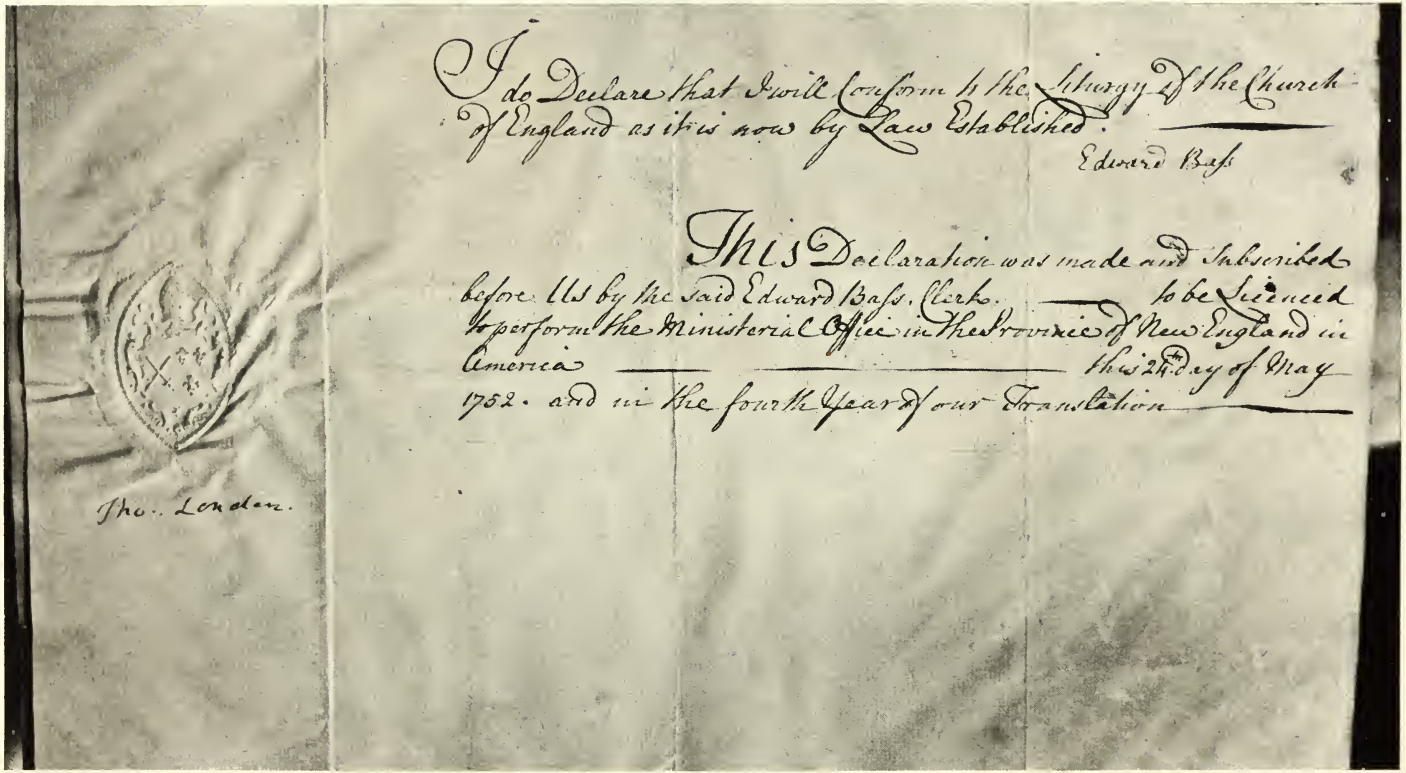
After the death of his first wife, Dorothy (Titcomb) Woodbridge, he married Sarah Greenleaf, November 21, 1749. He was one of the subscribers to the fund raised by members of St. Paul's Church in 1756 for the purchase of an organ, imported by Thomas Brattle, and by him bequeathed to the proprietors of King's Chapel in Boston.

In 1763 he was one of the petitioners to the General Court for the incorporation of the town of Newburyport, and was at that time an active and enterprising ship-builder and part owner in several small vessels.

In 1768 his brothers, Benjamin and Joseph Woodbridge, conveyed to him land with the buildings thereon at the foot of State Street, afterwards known as the Ferry Wharf property, and at or about the same time he leased for a term of ten years land in the rear of the present Police Station, then known by the name of the Middle shipyard.

The date of his death is uncertain, but he was buried January 21, 1774, by Rev. Edward Bass.

Other merchants and men of prominence in Newbury were interested in the effort to establish and maintain public worship in the new church and contributed liberally to the fund raised for that purpose. In 1743


I do Declare that I will Conform to the Liturgy of the Church of England as it is now by Law Established.

Edward Bass

This Declaration was made and Subscribed before Us by the said Edward Bass. Clerk. to be Licenced to perform the Ministerial Office in the Provinces of New England in America this 24th day of May 1752. and in the fourth Year of our Translation

Tho: London.

Facsimile of Edward Bass's Declaration of Conformity to the Liturgy of the Church of England, with the Signature and Seal of Thomas, Bishop of London, 1752

an agreement was made with Rev. Matthias Plant to supply the pulpit and read the service every other Sunday until otherwise ordered. This arrangement, however, did not prove satisfactory and led to complications that left St. Paul's Church without a settled minister for nearly nine years.

In the meantime Rev. Mr. Plant remained in charge of Queen Anne's Chapel and devoted his whole time to its temporal and spiritual affairs.

After several unsuccessful attempts to reconcile the conflicting views and opinions of Rev. Mr. Plant and the Wardens and Vestrymen of St. Paul's Church, a settlement was finally agreed upon June 24, 1751, and Edward Bass was sent to England to be ordained to the priesthood. On his return to Massachusetts in October or November, 1752, he was appointed assistant to Rev. Mr. Plant, who was then in charge of both the Episcopal churches in Newbury.

Although Queen Anne's Chapel and St. Paul's Church had separate organizations and were to a certain extent independent of each other, they were subject to the same ecclesiastical authority, were located in the same town, and constituted one parish that still retains its ancient rights and privileges in the Diocese of Massachusetts.

Rev. Mr. Plant died April 2, 1753. After that date Rev. Edward Bass officiated in the chapel on the Plains until 1765, when, owing to the death of many of the older parishioners, and the dilapidated condition of the building, services were discontinued.

The church at the Waterside, also under the care of Rev. Mr. Bass, was more vigorous and prosperous, and arrangements were made to build additional pews for the accommodation of the increased number of worshipers.

In January, 1753, a committee was appointed to agree with some suitable person to build a porch and front gallery to the church, and in 1756 an organ was purchased of the treasurer of King's Chapel, in Boston, and was probably the first one set up in the town of Newbury. It was

THE BRATTLE ORGAN PURCHASED IN 1756 BY ST. PAUL'S CHURCH FOR £500.

Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this [redacted] in general, ſo eſpecially for the [redacted] this time aſſembled; That thou wouldeſt be pleaſed to direct and proſper all their Conſultations to the advancement of thy Glory, the good of thy Church, the ſafety, honour, and welfare, of [redacted]; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety, may be eſtabliſhed among us for all generations. Theſe, and all other neceſſaries, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jeſus Chriſt, our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect, or Prayer for all Conditions of Men, to be uſed at ſuch Times when the Litany is not appointed to be ſaid.*

O God, the creator and preſerver of all mankind, we

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¶ *A Prayer tha*
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let the pitifuln
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PAGE FROM PRAYER BOOK OF ST. PAUL'S CHURCH
SHOWING CHANGES MADE BY BISHOP BASS DURING THE REVOLUTION

"Kingdom" changed to "Commonwealth."
"High Court of Parliament under our most religious and gracious King" changed to "General Court."
"Our sovereign and his kingdom," changed to "this People."

afterwards sold to St. John's Church, Portsmouth, N. H., and although more than a hundred and fifty years old is still in use at the chapel services in that church.

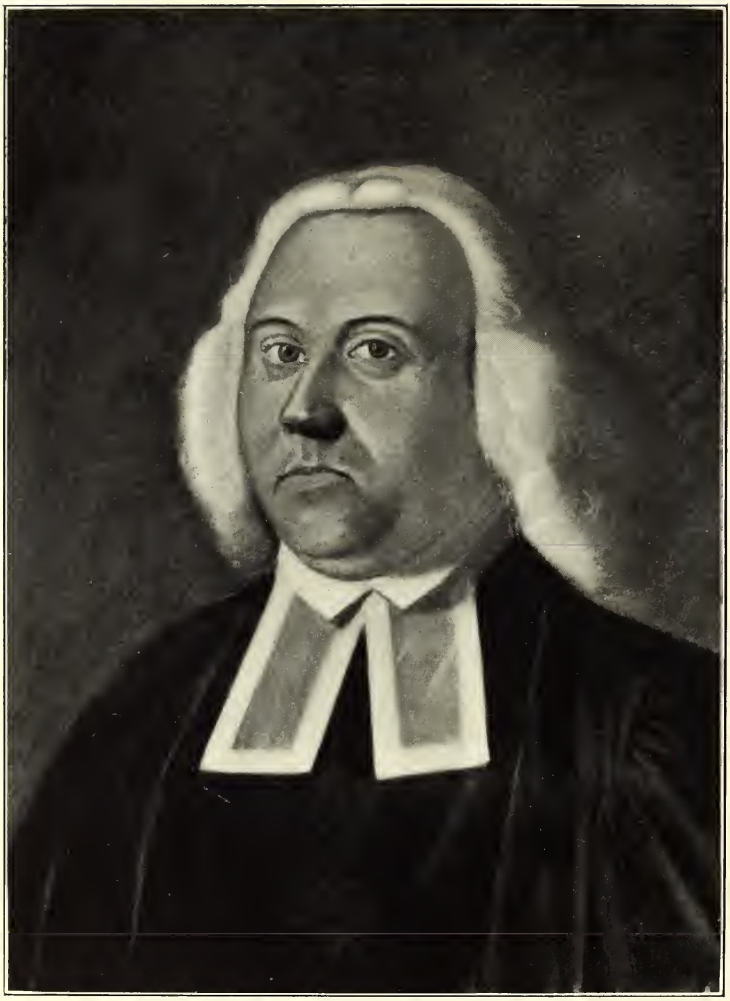
At the regular Easter Meeting held April 1, 1771, the proprietors of St. Paul's Church voted to petition His Excellency Thomas Hutchinson, governor of the Province of Massachusetts Bay, and humbly request that the communion plate recently taken from King's Chapel, Boston, in exchange for a more elaborate service from King George the Third, " be given, granted and assigned " to the Church at Newburyport.

In answer to this petition a flagon inscribed with the words " The gift of K. William and Q. Mary to ye Rev'd Sam'l Myles for the use of their Maj'ties Chappel in New England 1694 " and a chalice bearing the inscription " Ex dono Johannis Milles 1693 " were sent to Mr. Bass and remained in possession of the parish until stolen, with other communion plate, in 1887.

At the beginning of the Revolutionary War the inhabitants of Newbury and Newburyport were thoroughly aroused to the importance of the impending struggle, and fearing that the use of certain collects and prayers would seriously interfere with the work and influence of St. Paul's Church and possibly lead to serious results, the Wardens and Vestrymen, in a letter addressed to Rev. Mr. Bass, requested him to omit, at morning and evening service, all prayers, collects, or suffrages relating to the King, Royal Family, or Government of Great Britain.

Deeply impressed with the difficulties of the situation, and anxious to avoid criticism, Mr. Bass, after consultation with prominent members of the parish, considered it wise and prudent to comply with the request. The proposed changes were promptly made and the Book of Common Prayer, amended and temporarily revised, continued in uninterrupted use in the parish until long after the close of the war.

These alterations in the Prayer Book and the observance of days appointed by Congress for fasting and thanksgiving, ultimately led the Society for the Propagation of the Gospel in Foreign Parts to drop the name of Mr. Bass from the list of missionaries in its service in New England. Accused of giving aid and encouragement to the rebellious subjects of the King, he replied that in the discharge of his duties as minister he had only made such concessions as the exigencies of the case demanded.



Edward Bass

It is not unreasonable to suppose that Mr. Bass, like many other clergymen, merchants, lawyers, and statesmen, living in the Province of Massachusetts Bay, was impressed with the idea that separation from England was undesirable, and he may have contemplated its possible accomplishment with considerable apprehension and anxiety, but there is no evidence that he sought by word or deed, in the pulpit or out of it, to oppose the wishes or restrict the rights and privileges of the ardent and zealous supporters of the Continental Congress. He abstained from personal controversy, resolutely refused to preach upon political topics, and was evidently undisturbed by troublesome dissensions in his parish, although Tristram Dalton, afterwards Senator to Congress from Massachusetts; Rufus King, twice Minister plenipotentiary to the Court of St. James; Patrick Tracy, an eminent merchant, zealous and patriotic; Captain Thomas Thomas and Captain Nicholas Tracy, owners and commanders of successful privateers; and many others who contributed in various ways to the support of the Colonial Government, were members of his congregation.

After the commencement of hostilities he was occasionally misrepresented and some times treated with indignity, but he was seldom irritated or annoyed by criticism or comment on his conduct and continued his parochial work all through the war.

August 30, 1789, a letter signed by the Wardens and Vestrymen of St. Paul's Church was sent to the Episcopal churches in Massachusetts and New Hampshire requesting their cooperation in an effort to obtain a representation of the laity in the councils of the Church and asking them to elect lay delegates to attend the convention to be held in Philadelphia September 29, 1789. This suggestion was not favorably received and most of the churches declined to take any action in regard to it, but the members of St. Paul's Church elected Hon. Tristram Dalton and Hon. Elbridge Gerry delegates to the convention, instructing them to insist on the proposed amendment of the Constitution and Canons of the Protestant Episcopal Church in America. Since that date the laity as well as the clergy have been represented in the General Convention and taken part in its deliberations.

At a meeting held in Salem, Mass., June 4, 1789, the clergymen having charge of Episcopal churches in Massachusetts and New Hampshire elected Rev. Edward Bass bishop, "to be received as such when

canonically consecrated and invested with the Apostolic office." Owing to the difficulty of securing the cooperation of the Right Rev. William White, Bishop of Pennsylvania, the Right Rev. Samuel Provoost, Bishop of New York, and the Right Rev. Samuel Seabury, Bishop of Connecticut, the consecration of Rev. Mr. Bass was delayed several years.

In the summer of 1791 Bishop Seabury, of Connecticut, preached in St. Paul's Church and confirmed a hundred and thirty or forty persons. This was probably the first time that a Bishop of the Protestant Episcopal Church had visited Newburyport, officially, and administered the rite of confirmation.

May 24, 1796, Rev. Mr. Bass was re-elected Bishop of Massachusetts and Rhode Island, and May 7, 1797, he was consecrated in Christ Church, Philadelphia, Right Rev. William White, Bishop of Pennsylvania, Right Rev. Samuel Provoost, Bishop of New York, and Right Rev. Thomas J. Clagget, Bishop of Maryland, officiating.

Corner Stone of St. Paul's Church

Proposals for a new church building were discussed and finally agreed to previous to the beginning of the year 1800, and on the twenty-fifth of March of that year a committee appointed by the proprietors of St. Paul's Church agreed with Stephen Toppan to remove the old building and erect a new one on the same spot with a vestry room in the rear and " a piazza of the Truscan order in front supported by twelve pillars." The Pulpit, Reading Desk and Clerk's Pew to be similar in style of finish and workmanship to those in Trinity Church, Boston. The bell, organ, and reredos, or altar piece, were to be taken down and set up again in the new church; everything to be finished and completed in a workmanlike manner previous to October 15, 1800.

If an architect was employed to make the plans and draw up the specifications for the new building his name does not appear in the proprietors' book of records, and probably the contractor, Stephen Toppan, was well qualified and able to furnish all that were needed. At all events he was a skilful and experienced mechanic, thoroughly familiar with the details of his work as carpenter and house-builder.

While the new church was being built services were held in the Second Presbyterian Meeting House on Harris Street, and there on the twenty-second day of May the Grand Lodge of Massachusetts Free and Accepted Masons assembled to assist in laying the corner stone of the new edifice. After prayers had been offered, the Apostles' Creed said, and the Te Deum sung, Rev. William Bently, D.D., a Congregational clergyman of Salem, Mass., delivered an address suitable to the occasion. At the close of these exercises a procession, escorted by the officers and members of the Grand Lodge, proceeded to the corner of High and Market Streets where under a triumphal arch, on which was inscribed, in letters of gold, " Holi-

The Paul Revere Bell
Used in St. Paul's Church from 1811 to 1899

St. Paul's Church, 1911

ness to the Lord" the cornerstone was laid by Bishop Bass, assisted by his Masonic brethren.

The church was consecrated October 8, 1800, and since that date has been devoted to the development of the Christian religion and the public worship of God.

Bishop Bass died suddenly September 10, 1803, and was buried in St. Paul's churchyard. On the nineteenth day of October following Mr. James Morss was invited to take charge of the parish, and early in the month of November accepted the invitation. He was born in Newburyport, October 26, 1779, graduated at Harvard in 1800, ordained deacon July 3, 1803, and served as assistant to Bishop Bass for two or three months. June 11, 1804, he was admitted to the priesthood by Bishop Moore of the French Church du St. Esprit in the city of New York and for nearly thirty-nine years devoted himself to the work of the ministry in Newburyport. One of his sermons, preached in 1837, and published in pamphlet form, contains many interesting facts relating to the early history of the church in this community. He died April 26, 1842, and was buried in St. Paul's churchyard.

The reredos, or altar piece, taken from the old church was placed in its present position in the church when the new building was erected. Some changes were made at that time, and the panel containing the Ten Commandments, the Lord's Prayer, and the Apostles' Creed was added. The letters on this panel are said to have been drawn by William Woart and painted by Edward Bass, nephew of Bishop Bass.

The old bell, broken while being rung for evening service December 23, 1810, was replaced February 14, 1811, by a new one cast in 1809 by Revere & Son, of Boston. This bell, having met with a similar mishap, was rung for the last time October 1, 1899, and afterwards taken down and placed in an alcove in the tower of the church, where it still remains. A third bell, from the foundry of Meneely & Co., West Troy, N. Y., bearing the inscription, "To the glory of God and in loving memory of Rev. James Morss, D.D., Rector of St. Paul's Church, Newburyport, Mass., 1803-1842" was purchased in December, 1899, and now hangs in the belfry. It was rung for the first time Sunday, January 7, 1900.

In 1833 an organ built in Newburyport to take the place of one purchased of the proprietors of King's Chapel, in Boston, in 1756, was

set up in the front gallery of the church, opposite the chancel, where it remained until the summer of 1866, when it was removed and a larger instrument from the factory of S. S. Hamill, of East Cambridge, was purchased and placed on the northwesterly side of the chancel on a level with the church floor. This organ was subsequently sold, and a new one, built by the Austin Organ Company, of Hartford, Conn., was completed and placed in its present position in February, 1905.

In the summer of 1843 the interior of the church was remodeled and new pews were built. The eagle that occupied a conspicuous place above the altar, at that date, was taken down and mysteriously disappeared. Nearly forty years later, through the personal efforts of Major Ben Perley Poore and Mr. Charles W. Moseley, it was restored to its former position in the church. While these and other changes were being made services were held, on Sundays and holydays, in the Court House on Bartlet Mall.

The stone chapel on the westerly side of the church was the gift of Rev. William Horton, D.D., rector of St. Paul's Church from 1853 to 1863. It was consecrated by the Right Reverend Manton Eastburn, Bishop of Massachusetts, May 23, 1863.

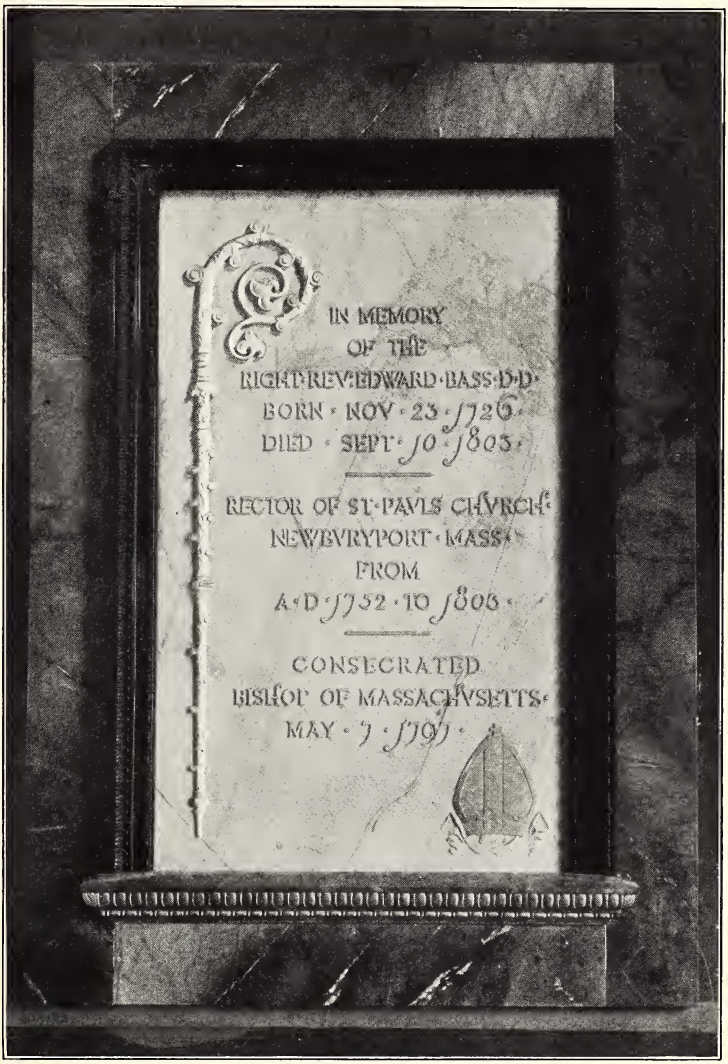
A choir of men and boys, organized in 1885 by George H. Pearson, remained under his care and supervision until March, 1895, when he resigned, and Hazard Perry Craig, of New York City, accepting the vacant position, had charge of the choir for a few months. September 29, 1895, Victor A. Nicholson was appointed organist, and since that date St. Paul's Church has been indebted to him and to the members of the choir for a musical service of great excellence.

Christ Chapel, on Merrimack Street, between Jefferson and New streets was conveyed to the proprietors of St. Paul's Church in 1904, and religious services are held there at the usual hours on Sundays and holydays throughout the year.

It would be impossible, in the limited time at my disposal, to give even a brief summary of the gifts and memorials that have been presented to St. Paul's Church since its organization in 1738, but I will call your attention to a few of the donations and bequests that deserve honorable mention on this anniversary occasion:

In September, 1874, George W. A. Williams, of Boston, gave in memory of his wife, Susan Lydia (Moody) Williams, a former com-

municant of the church, a baptismal font, cut from a solid block of Cleveland stone; and in 1887 his brother, John Q. A. Williams, provided



Tablet to the Memory of Bishop Bass

in his will for the purchase of a marble tablet, in memory of Right Rev. Edward Bass, D.D., Bishop of Massachusetts and Rhode Island; a solid silver communion service " in memory of his honored parents, Abraham

and Ann Williams"; and a clock of superior workmanship to be placed in the tower of the church. These memorial gifts, purchased by a committee appointed for that purpose, have an appropriate place and use in the service of the church and for nearly twenty-five years have been identified with its history.

In 1896 the parish house in the rear of the church, built with funds raised by the ladies of St. Monica's Chapter, was presented to the parish and has since been used for special meetings of the Wardens and Vestrymen, for the accommodation of the choir, for social gatherings, and for other purposes.

In 1902 the sum of five thousand dollars was deposited with the Trustees of Donations for the Protestant Episcopal Church in the Diocese of Massachusetts, by Samuel Eliphalet Emery, Sarah Noyes Emery, Mary Elizabeth Emery, Louisa J. Emery, Frances J. Emery and Georgiana Emery, children of Rev. Samuel M. and Mary Hale Emery, in memory of their father and mother, the principal and interest to be applied, under certain restrictions, to the payment of rent, or to the purchase of a parsonage for the use of the Rector.

At or about the same date a baptismal ewer, of polished brass, presented to the church by Mrs. David A. Andrews, in memory of her grandson, David Allen Andrews, Jr., was received and consecrated to its use in the service of baptism as provided for in the Book of Common Prayer.

In 1904 an elegant set of altar hangings, with two elaborate dossals, embroidered with silk and gold, a small communion service for special use in the visitation of the sick, and a fire-proof safe in which to keep the communion silver, were presented by Henry H. Crapo, Esq., of New Bedford, Mass., in memory of his wife, Caroline (Caldwell) Crapo, a former resident of Newburyport and for many years a communicant of St. Paul's Church.

In 1905 Mary Elizabeth, Louisa J., Frances J., and Georgiana Emery purchased several estates on Market and Summer streets, in order to provide space for the future enlargement and improvement of the church building whenever it should become necessary or advisable.

In 1907 the pulpit, choir stalls and brass chandelier were given by Frederick S. Moseley, who also contributed liberally for the purchase of

The Interior of St. Paul's Church, 1911

the new organ and for the improvements made in the interior of the church during that year.

In addition to the above named gifts, a bronze tablet in memory of Nathaniel Foster, for nearly fifty years Senior Warden; a stained glass window, in the chancel, in memory of David P. Page; a marble tablet in memory of Rev. George Thomas Chapman, D.D.; and a prayer desk for use on Sundays and holydays, — have been presented by loving friends and communicants of the church.

The events and incidents that have occurred in the history of St. Paul's Church since the death of Rev. James Morss, in 1842, are comparatively well known and do not require any special comment or detailed description at this time.

Rev. John S. Davenport was rector from December, 1843, to November, 1844.
Rev. Edward A. Washburn from October, 1845, to August, 1851.
Rev. William Horton from September, 1853, to October, 1863.
Rev. John C. White from October, 1863, to April, 1870.
Rev. George D. Johnson from November, 1870, to October, 1875.
Rev. Edward L. Drown from May, 1876, to December, 1883.
Rev. James H. Van Buren from November, 1884, to July, 1890.
Rev. William C. Richardson from September, 1890, to July, 1897.

Rev. Arthur H. Wright, faithful and efficient rector of the church from March 5, 1899 to the present time, has held the office longer than any of his predecessors except Bishop Bass and Rev. James Morss. Under his pastoral care and supervision the Church has prospered, and is now financially strong and vigorous; better able to do its work in this community than at any previous time in its history.

It owes its existence and spiritual development to the Society for the Propagation of the Gospel in Foreign Parts and to the ministers of Queen Anne's Chapel, who founded, two centuries ago, the oldest parish that still adheres to the faith and principles of the Protestant Episcopal Church in the Diocese of Massachusetts.

To those who still love the old parish and this ancient church building I commend the comforting words of the Psalter in the Book of Common Prayer:

"They shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces. For my brethren and companions' sake I will wish thee prosperity. Yea because of the house of the Lord, our God, I will seek to do thee good."

QUEEN ANNE'S CHAPEL

An Address by the Rev. Rufus Emery, D. D., at the Dedication of a Memorial Cross marking the site of the Chapel, Monday, June 5, 1911

QUEEN ANNE'S CHAPEL
(See Preface)

QUEEN ANNE'S CHAPEL

BY REV. RUFUS EMERY, D.D.

The building known in the General Court Records as "the intended meeting house" and later by the inhabitants of the West Precinct as the Queen's Chapel, was raised in 1711. At the time of raising the building, the builders, in the hearing of a great number of people, declared it to be the Queen's Chapel. The builders went on with their work, although forbidden to do so by the General Court, until all work ceased by a positive mandate from the General Court.

After all work on the building had ceased, Mr. John Bridger, an officer of the Queen, came to their aid. He bought the land and gave his bond to finish the building, the inhabitants furnishing the men and means.

The building was fifty feet long and thirty feet wide. It stood facing the east on the Bradford Road (running in the same direction and not far from what is now Storey Avenue), near the middle of the present Belleville Cemetery. It was a plain wooden building, a simple covered frame. It had a steeple on which was a vane. It had entrances on the front and at the sides. There were two rows of windows. There is no record of the finishing of the interior. It was probably furnished with rough benches or forms for the congregation and a pulpit of simple construction for preaching and reading prayers. Also perhaps a table for the celebration of Holy Communion.

In 1718, a bell was given by the Bishop of London and placed in the tower, where it remained till 1770, when it was thrown down by a severe storm.

In 1726 the Chapel was clapboarded at the charge of the attendants, aided by subscriptions from Boston. Among the names of the contributors are found the names of the well known merchants John Jekyle and Andrew Faneuil. At the same time galleries were built and pews began to be erected, special ones being provided for the Wardens and for captains of vessels. Later, additional pews were built in various parts of the building for individual members of the Mission.

In 1750 the Chapel was repaired at a cost of one hundred and six pounds.

After this time the Chapel remained unchanged for twenty years, during which time, no repairs having been made on it, it gradually decayed until 1770, when in a severe storm a part of the building, including the steeple, was blown down. The bell was thrown into the road and taken care of by a Mr. Whitmore, and saved. The seats and galleries were preserved. At this time it was voted by the proprietors that the remnant of the Chapel be taken down under the direction of a committee and the stuff arising from the building, with all the materials, be used for some public purpose, the committee to account to the proprietors. The persons who saved the bell, seats, and galleries were also to account to the proprietors. There is no record of the various committees being called to account for the remnants of the building put in their care, nor what disposition was made of them. The remains of the Chapel probably remained, gradually decaying, till 1777, when on a Sunday it fell to the ground.

The first service of the Church of England held in the Chapel was by the Rev. Henry Harris, Assistant Minister of King's Chapel, Boston. and Fellow of Jesus College, Oxford. He was invited by Mr. John Bridger to instruct the people in the ways of the Church.

In November, 1712, the Rev. John Lambton, Chaplain of Her Majesty's ship Phenix, was sent to Newbury by Col. Francis Nicholson, to officiate till further orders from the Society for Propagating the Gospel. From ill health he resigned February, 1714. After the resignation of Mr. Lambton, some of the inhabitants, thinking the Mission neglected, used the Chapel, removing the vestments, ornaments, and books. When in 1715, the Rev. Henry Lucas came to Newbury, from Braintree, the Chapel was restored to him and the articles removed were replaced. The Mission was a thorny one. Minister and people were dissatisfied with each other. He died August 23, 1720, and was buried under the altar of the Chapel by the Rev. David Mossom, of Marblehead, who held occasional services at the Mission till the coming of Rev. Mr. Plant.

The Rev. Matthias Plant was appointed Missionary in 1721, came to Newbury in April, 1722, and preached his first sermon in the Chapel April 29, 1722. He was a graduate of Jesus College, Cambridge, 1712.

Grave of Rev. Matthias Plant, 1753

Grave of Samuel Bartlett, 1732

Grave of Mrs. Sarah Bartlett, 1727
Wife of Thomas Bartlett

Grave of John Bayley, "Clark" of Queen Anne's Chapel, 1746

For twenty years his ministry was at the Chapel, later for a time it was equally divided between the Chapel and the new Church at the Waterside, St. Paul's. After several years, by reason of a misunderstanding, he ceased his services at St. Paul's, but resumed them and continued them the remainder of his life, as his health would allow. He died in 1753. After his death his assistant and successor held service in the Chapel once a month till 1766, when all services at the Chapel ceased, as the larger part of the congregation resided at the Waterside. Mr. Plant was a faithful missionary, a farmer, a land owner, well known to the Colonial authorities, often entertaining them at his house. He was liberal to the Church, and joined with his brethren in asking for Bishops for America.

The erection of a Chapel of the Church of England in the town of Newbury was without doubt a great surprise to the inhabitants of the old town and church and to those in the colony who were opposed to its introduction. Judge Sewall records in his diary his surprise when he saw the certainty of what he could not believe, when twenty-two of the West End declared that they were of the pure Episcopal Church of England, and asking protection from the Governor. Cotton Mather, in a letter to Wait Winthrop, speaks of the Newbury faction as losing their interest in the Mission.

The Rev. Christopher Toppan, minister of the old parish, calls the Mission a factious proceeding. The favorers of the Church of England looked at it in another light. Colonel Nicholson, who sent Mr. Lambton to serve till a permanent missionary could be secured, says in a letter to the Society: "I fear we might have lost an opportunity of promoting the interest of the Church if we had not found this expedient."

Mr. Bridger writes of the Newbury Mission: "This is a thing without precedent, I presume, to have a body of people to leave their schism at once."

About 1732 the Waterside became an important part of the town through ship-building and foreign commerce, and attracted many merchants and seafaring men.

They naturally desired (as the inhabitants of the West End did in 1685) public worship among themselves. This desire led to the building of a new church at the Waterside.

Mr. Plant aided this work by his services and means, for he saw that the Chapel was seated at some disadvantage for ever expecting a very large congregation.

For a quarter of a century the services of the Church of England were celebrated in two locations in the town, at the Chapel on this spot and at St. Paul's at the Waterside.

Later, in 1766, services ceased at the Chapel, but continued at St. Paul's, where for over a century and a half petitions of penitence and thanks, of prayer and praise, have ascended to Almighty God through His Son Jesus Christ, from a multitude of contrite and devout worshipers.

Weather Vane of Queen Anne's Chapel
Recently presented to St. Paul's Church by Mr. Joshua Hale and family, in whose possession it has been for more than one hundred years.

Old Silver of St. Paul's Church

ST. PAUL'S CHURCH

Cor. High and Market Streets, Newburyport, Mass.

ORGANIZATION

1911

Rector

Rev. Arthur H. Wright
220 High Street

Assistant

Rev. Rufus Emery, D.D.
West Newbury

Lay Reader

Walworth Tyng

Wardens

Moses Brown, Senior Warden
John F. Pearson, Junior Warden

Vestrymen

Allen M. Brewster
Brainerd P. Emery
William F. Houston
Charles W. Moseley
Milton S. Thompson

Clerk

Milton S. Thompson

Treasurer

William F. Houston

Treasurer Trust Funds

Charles W. Moseley

Collector

Miss Mary T. Spalding

Organist and Choirmaster

Victor A. Nicholson

Sexton

Robert J. McKinney

PARISH SOCIETIES

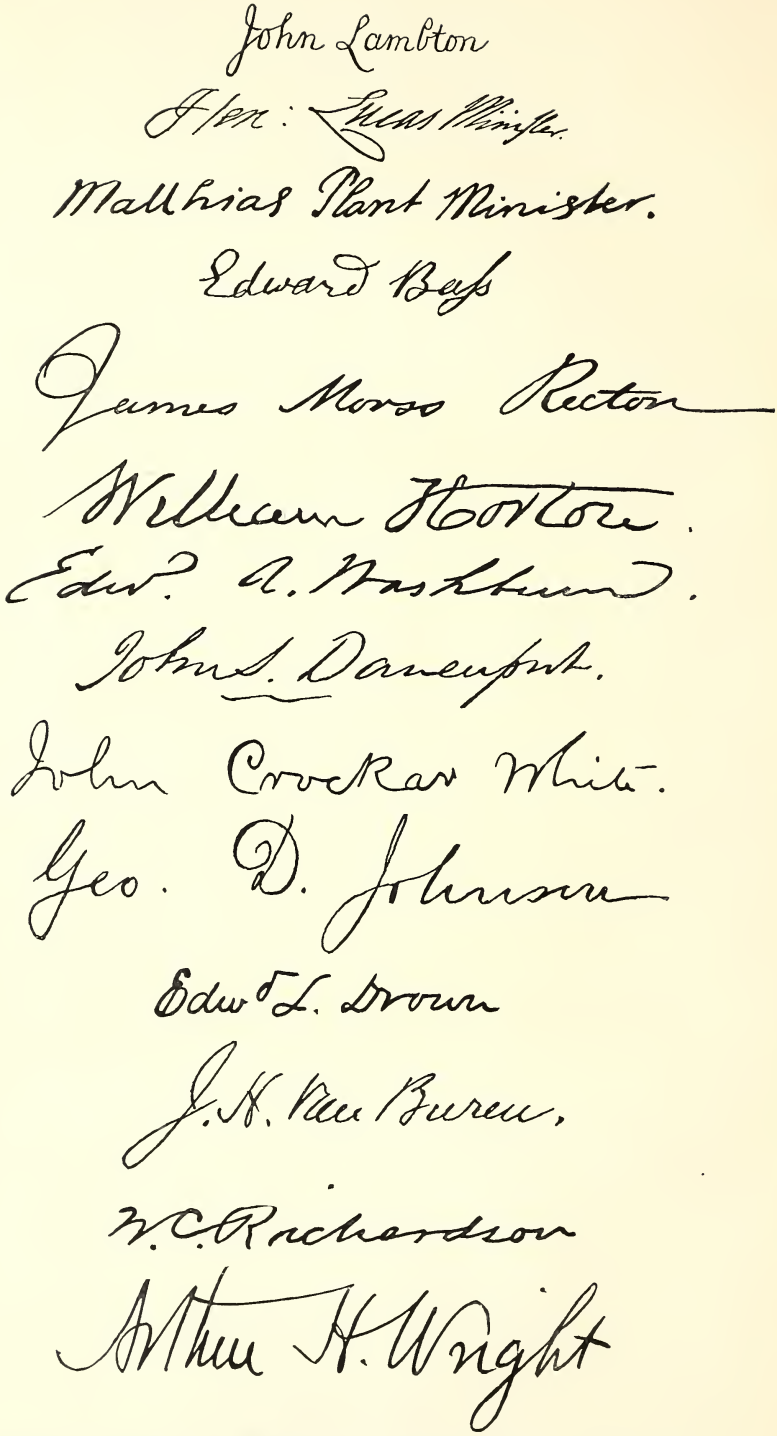
Altar Society
Choir Club
Church Periodical Club
Girls' Friendly Society
St. Anna's Society
Woman's Guild
Woman's Auxiliary

CHRIST CHAPEL

Corner of Merrimac and Moulton Streets

St. Agnes Society
Woman's Guild

GRAVE OF "MRS. SARAH BARTLET, A MAIDEN GENTLEWOMAN," 1744
Queen Anne's Chapel Churchyard
At this period elderly maiden ladies were addressed as "Mrs."



Facsimile Signatures of Ministers of Queen Anne's Chapel and Rectors of St. Paul's Church

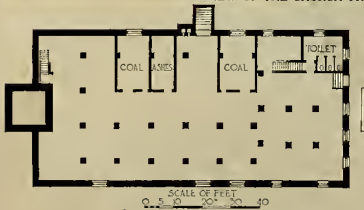
A Last Word

As we face the future, it seems desirable that the attention of those who love St. Paul's for all it has been in the past should be called to the need of additional endowment, that it may do the work that lies before it effectively and well.

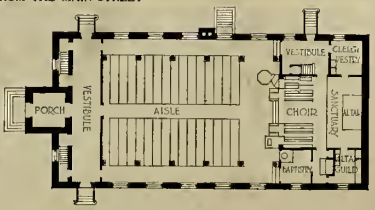
Gifts and bequests to increase the endowment of the parish are among the best forms of memorial, and the attention of all who are interested in the future welfare of the parish is called to this means of assuring the continuance of its splendid history.

A Little Grave in
Queen Anne's Chapel Churchyard

VIEW OF THE CHURCH FROM THE MAIN STREET



BASEMENT PLAN



MAIN FLOOR PLAN

ST. PAUL'S CHURCH, NEWBURYPORT, MASS.

PERRY, SHAW & HEPBURN, ARCHITECTS; OFFICE OF R. CLIPSTON STURGIS, CONSULTING ARCHITECT